1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

all coiled shapes save the flattish trays the working edge was that nearest the maker, which was the outside of the basket. On the open flat trays whose upper side was the seen or "best" side, the work was done on the far edge of the basket, the work still progressing from left to right. On a certain type of small flaring bowl, the inside and outside of which were about equally visible, the work might be done either way the maker preferred. The fact is that most Yokuts workmanship was so skilled that both sides of a basket were equally perfect. Split stitches were the mark of poor workmanship; it was also claimed that the coiled stitches were never interlocked.

Ornamental materials were split redbud bark (a´nap), which varied in color from a rich maroon red to a chestnut brown, and a black root (mono´hič). When a pattern was to be introduced, the plain wrapping was cut off and fastened, and the colored wrappings replaced it. This method was always followed even if only one or two turns of the colored binding were needed. In other words, there was only one layer of wrapping. No double-wrapping, overlay, or imbrication was used. An especially fancy ornamentation was that of quail topknot feathers applied at the edge of the shouldered or bottleneck basket. The quill end of the feather was inserted under the turn of the wrapping with its tip to the left where it was held down with the thumb of the left hand while the binding stitch was drawn up. In this way it slightly overlaid its predecessor and did not project forward in the way of the worker's fingers.

Kroeber shows eighteen basket designs to which I can add only one called "waves" which is said to represent the billows of Tulare Lake.[301] This may be seen in plate 1 in the feather-edged basket toward the lower left and in a large flaring basket directly above it. The pattern at the bottom is the more usual rendition.

Cradles

In old times the cradle, with forked-stick foundation and tule mattress; was used exclusively in this region. The tule mattress, which has been thought of as a separated cradle by ethnographers,[302] functioned as such only on the borders of the lakes, where sound wood for frames was scarce. A permanent twined tule mat was affixed to the frame, but another, larger one, was added with the baby when it was on the cradle. This larger mat was really a mattress in which the baby slept at night, still lashed in it. When put on the frame, the

[301] Handbook, 533. A story of the origin of basket designs is recorded by Latta, California Indian Folklore, 75-79.

[302] Kroeber, Handbook, 534, pl. 40, g.

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baby and mattress were both lashed to it by means of one set of cords. The cradle frame (with its permanent mat) was called a'hi'li:č; the separate mat (mattress), even when the infant slept in it, was still called mat (ṭ:ñi, the usual word for a tule mat). Such a cradle is shown by Kroeber.[203]

If the cradle needed a hood, a broad band of tules, vertically twined about every inch, was fastened on as an addition. Apparently it was not thought of as an integral part of a normal cradle.

The fan-shaped hood and lattice-twined cradle of willow are a recent introduction from the Mono. This information on cradles from M.L., Wukchumni, and M.S., Yaudanchi.)

According to M.L. and K.G. the forked-frame cradle was lathed differently for girls and boys; the boys' cradle had two crosspieces, the girls' but one. The single crosspiece arrangement permitted a bulging of the soft mat so the baby girl's buttocks would not be confined and would grow large. It is to be noted that no such arrangement is made in the recent twined-frame cradles. These, however, carry markings in accordance with the sex of the occupant, zigzag for boys and diamond for girls.

MONEY, NUMERAL SYSTEM

The foothill people probably never manufactured money, although the intermediate Gawia would do so when they could obtain the raw material -- unbroken clamshells. A few pieces could be made out of the freshwater oyster shells available at Woodlake and in the slough region, but the greater part of the shell was said to be "too rough." Clamshells and money came from the Chumash, Salinan, and perhaps Costanoan peoples, passing through the hands of the intervening lake and valley tribes who in turn bought mountain and foothill products -- bows, fire and digging sticks, salt, and fine baskets. The various shell moneys were as follows: home'ṭ:n (humna, humana, pl.), a long tube (1-1/2 to 2-1/2 inches) made from the hinge of large clamshells; koikoi:č, a short tube (1/2-inch) of white, probably also a "hinge" and used in ornamental belts; moco'ko, the small disc of clamshell which, in strings, was the common currency. European beads have acquired Yokuts names: in Wukchumni, hoi'yo is a small red glass bead;[204] and tedi'diduš is a glass bead with the surface planed to represent cut facets.

The descriptions of the method of measuring strings of clamshell discs and the values

[203] Ibid., pl. 40, m; mattress, pl. 40, n.

[204] Called in English "pomegranate seeds" by M.P.: pomegranate trees are grown abundantly in the Visalia-Lemon Cove district.